

The Concept of National Defense in the Book *Al-Difa' 'An Al-Wathan Min Ahammi Al-Wajibâti 'Alâ Kulli Wâhidin Minnâ* by Agus HM. Sa'id Ridwan

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Abstract

This article examines how the principles of Nahdlatul Ulama are linked to the spirit of nationalism by analyzing the concept of defending the country, such as the jargon presented by KH. Hasyim Asy'ari said *hubbul wathan minal iman*, which means love of the homeland is part of faith. In a book entitled *Al-Difa' 'An Al-Wathan Min Ahammi Al-Wajibâti 'Alâ Kulli Wâhidin Minnâ* (Defending the Motherland: Some of the Obligations of Every Individual) by Agus HM. Sa'id Ridwan also explained very clearly the forms and manifestations of defending the country as a reflection of love for Indonesia's homeland. This book discusses the importance of love for one's country and how important it is for Muslims to defend their country.

Keyword: *Defending, Motherland*

Introduction

The book *Al-Difa' 'An Al-Wathan Min Ahammi Al-Wajibâti 'Alâ Kulli Wâhidin Minnâ* by Agus HM. Sa'id Ridwan explains the urgency of defending the homeland from an Islamic perspective while criticizing the opinions of some people who believe otherwise. This book contains a collection of opinions from scholars and the results of an international conference of scholars, adapted to the conditions in Indonesia. It uses an argumentative approach to the obligation to defend the country, following the principle of *lil wasail hukmul maqashid*. In his introduction, Sa'id Ridwan quotes Allah SWT, Surah Al-Taubah: 41.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

This means, "Go forth (to war) whether you feel light or heavy, and strive with your wealth and your lives in the way of Allah. That is better for you, if you only knew." Sa'id Ridwan emphasized that one of the most pressing needs at this time is to defend

the homeland from all kinds of efforts that undermine the unity and integrity of the nation and state. Efforts are also needed to make Indonesia an independent and developed nation without the need for interference from other nations.

This is certainly in line with Nahdlatul Ulama's concept of defending the country. For further clarification, Agus HM. Sa'id Ridwan's concept of defending the country, as outlined in his book *Al-Difa' 'An Al-Wathan Min Ahammi Al-Wajibâti 'Alâ Kulli Wâhidin Minnâ*, will be discussed in detail.

Method

This research is a descriptive library research. So that the data collection is done by collecting literature, as well as documents or papers that have relevance to the study raised in this study. The primary data used in this research are books on character building aswaja and storytelling-based learning. As for the secondary data, they are other studies that are still related to the study of this research, either in the form of papers, journals, or other literature. Henceforth, the data obtained are then summarized and interpreted so as to produce a clear, directed, and comprehensive picture of the problem that is the subject of research.

Results

The Concept of Defending the Country in the book *Al-Difa' 'An Al-Wathan Min Ahammi Al-Wajibâti 'Alâ Kulli Wâhidin Minnâ*

Defense of the country is defined as love (spirit) for the Republic of Indonesia based on Pancasila and the 1945 Constitution, a basic human obligation, an honor possessed by every citizen, which is carried out consciously, responsibly, and with a sense of sacrifice for the nation and state, which is developed into an effort to defend the country.¹

The principles of Nahdlatul Ulama (NU) are related to maintaining the sovereignty of the nation and preserving the integrity of the Unitary State of the Republic of Indonesia. NU encourages the cultivation of unity in a pluralistic society by instilling an attitude of

¹ Ade Riyanto, *BELA NEGARA* (Banten: Badan Kesatuan Bangsa dan Politik, 2021), hlm. 4.

respect for differences among fellow citizens through dialogue in the context of maintaining the sovereignty of the nation and state.² The book *Al-Difa' 'An Al-Wathan Min Ahammi Al-Wajibati 'Ala Kulli Wahidin Minna* ((Defending the Homeland: Several Obligations of Every Individual) by Agus HM. Sa'id Ridwan consists of 3 chapters.

The first chapter explains the need for unity among people. In this chapter, the author refers to how the Prophet Muhammad SAW maintained brotherhood between the Muhajirin and the Anshor, as well as how to make general agreements between Muslims, Jews, and the polytheists of Medina.³

In the second chapter, the author explains the essence of defending the homeland, especially in the context of Indonesia. Said states, "Loving the Indonesian homeland and contributing to the development of the country according to each citizen's abilities is an obligation for every individual."⁴

Finally, in the third chapter, the author explains the limitations, principles, and ways of defending the homeland. Defending the homeland broadly has two main objectives; the first is to build a sense of human diversity. The second is to build a "wasilah" that leads to the first objective, which can be achieved through cooperation and mutual assistance among fellow citizens.⁵ To achieve the two main objectives above, there are at least four basic principles:

a) Strengthening the brotherhood of humanity⁶

As we know, the Prophet Muhammad SAW set the best example in building human civilization. He successfully built the state of Medina with the concept of the Medina Charter. At this point, it is our duty as his followers to maintain the unity of humanity regardless of ethnicity, religion, race, tradition, and language. The unity referred to here is

² Farih Amin, *Nahdlatul Ulama (Nu) Dan Kontribusinya Dalam Memperjuangkan Kemerdekaan Dan Mempertahankan Negara Kesatuan Republik Indonesia (Nkri)*, Walisongo: Jurnal Penelitian Sosial

³ Muhammad Said, *al Difa' an al Wathan min Ahammi al Wajibati 'ala Kulli Wahidin Minna* (Kediri: Mujtaba, 2016), hlm. 6

⁴ Muhammad Said, *al Difa' an al Wathan min Ahammi al Wajibati 'ala Kulli Wahidin Minna* (Kediri: Mujtaba, 2016), hlm. 22

⁵ Muhammad Said, *al Difa' an al Wathan min Ahammi al Wajibati 'ala Kulli Wahidin Minna* (Kediri: Mujtaba, 2016), hlm. 26

⁶ Muhammad Said, *al Difa' an al Wathan min Ahammi al Wajibati 'ala Kulli Wahidin Minna* (Kediri: Mujtaba, 2016), hlm. 27

not limited to human and national brotherhood. It also encompasses other aspects such as politics, social, economic, and military.⁷

b) Maintaining peace and creating religious and worldly benefits⁸

The creation of peace is a form of enjoyment and goodness that is priceless. Religious and worldly benefits cannot be achieved without peace and unity. As Imam Al Mawardi said, the condition for the creation of worldly welfare is peace among humankind, which can bring peace of mind to individuals⁹ In addition, this effort for peace can be carried out by rejecting groups, both internal and external, that commit acts of terror and violence. Likewise, rejecting takfiri groups that violate the human rights of humankind.

c) Consistent in realizing goodness¹⁰

All Indonesian citizens must assist the government in realizing its goals for the greater good. This is because the government cannot achieve peace without the support of its people. Citizens must support and assist the government in accordance with their respective duties, roles, and abilities.¹¹

d) Instilling and fostering a love for the homeland in the younger generation¹²

Although love for the homeland is something that comes naturally, this attitude must be instilled and nurtured in the younger generation of Indonesians as early as possible. One of Indonesia's religious scholars, KH. Muhammad Hasyim Asy'ari (1871- 1947), successfully established the principle of *hubbul Wathoni minal iman* (love for the homeland is part of faith). At that time, his goal was to awaken nationalism among the Indonesian people so that they could expel the colonizers. KH. Hasyim Asy'ari was a scholar who proved that religion and nationalism are related and closely intertwined, mutually reinforcing the foundations of the nation and state. These two components cannot be separated. Islam needs the homeland as a place of worship and *da'wah* or spreading the religion, while the homeland needs the values of Islam so that it does not become barren

⁷ Ibid., hlm. 28

⁸ Ibid., hlm. 31.

⁹ Ibid., hlm. 32.

¹⁰ Ibid., hlm. 36.

¹¹ Ibid., hlm. 39.

¹² Ibid., hlm. 53.

and dry.¹³

In line with what was stated by KH Hasyim Asy'ari, KH. Said Aqil Siraj, in his book, emphasized to all elements of the nation that as Islam yang Wasathiyah, there are three principles for defending religion and the nation: Islamic Brotherhood (Ukhuwah Islamiyah), Brotherhood of Faith (Ukhuwah Basariyah), and National Brotherhood (Ukhuwah Wathoniyah). Therefore, it is the duty of citizens to protect, nurture, and love Indonesia, as loving the homeland is an integral part of faith. Thus, those who die defending the Indonesian nation die as martyrs. Because they died with their faith in defending the country.¹⁴

Habib M. Luthfi bin Yahya, who is the teacher of Sa'id Ridwan, a very famous figure among nationalist scholars, contributed to the concept of defending the country. Through a conference on defending the state/nation in the Thariqah scholars' conference forum, he raised the theme "Defending the State: Concepts and Urgency in Islam." In addition, through the Kanzus Salawat Habib Luthfi congregation, he also always expresses his love for the Indonesian nation.¹⁵

According to KH Hasyim Asy'ari, an advanced civilization can be realized if the nation has a spirit of love for the homeland.¹⁶

Every member of society has an important role and their own way of defending the homeland in accordance with their role, rank, and duties in society. These are classified as follows:

For students, the way to defend the homeland is to study hard, be serious, and acquire sufficient knowledge, skills, and abilities, so that later they can be used to advance the homeland. as well as practicing and spreading the knowledge or anything that students know to the wider community so that the community can know the difference between

¹³ Cholil Nafis dkk, *Islam dan Kebangsaan*, hlm. 98-99

¹⁴ Said Aqil Siradj, *Berkah Islam di Indonesia: Jalan Dakwah Rahmatan Lil Alamin*, (Jakarta: Elex Media komputindo, 2015), hlm. 102

¹⁵ Syaefudin Mahfud, *Gerakan Dakwah Cinta Tanah Air Indonesia (Strategi dan Metode Dakwah KH. Habib Luthfi Pekalongan)*. Jurnal Ilmu Dakwah, Vol. 37, No.2, Juli – Desember 2017 ISSN 1693-8054

¹⁶ K Ng H Agus sunyoto, *KH. Hasyim Asy'ari, pengabdian seorang Kyai untuk Negeri*, (Jakarta, Museum Kebangkitan Nasional), hlm. 102

good and bad, can choose and sort out what is better and more beneficial for their country, to solve problems related to religion, politics, health, and economics from all aspects of state life.

For scholars, the way to defend their homeland is by setting a good example and role model for their followers in their words, behavior, and work, always giving good advice, inviting others to the right path, never ceasing to teach their knowledge, holding religious lectures, teaching, helping their followers, and collaborating with the government, the Indonesian National Armed Forces (TNI), and the Indonesian National Police (POLRI) to strengthen the homeland, as well as teaching and instilling a sense of responsibility and ownership of the homeland in their followers, making them feel compelled to defend their homeland.

For the government, defending the homeland means upholding justice and the law, eradicating persecution, unifying decisions, maximizing the management of natural resources, managing the state budget and allocating it appropriately and proportionally, and eradicating bribery.

For traders and conglomerates, the way to defend the homeland is not to simply take advantage of the profits from their trade, but also by considering the strength of the country's economy, because economic independence and resilience play a very important role in this day and age. Market control, natural resources, and human resource skills are very important things to consider in order to be economically independent so that there can be comprehensive prosperity throughout Indonesia.

For the people, the way to defend the homeland is to be good citizens with noble character, to love and participate in the success of an independent and sovereign homeland in accordance with their roles and levels in society.

Therefore, the most important thing in defending the homeland today is not jihad in the form of taking up arms and going to war. Rather, it is jihad in the form of fighting ignorance and moral decay, jihad in the form of eradicating division and refusing to work together and be brothers, jihad in the form of eradicating tyranny, injustice, and dependence on other nations. jihad to eliminate poverty, weakness, disease, and other forms of decline in

order to achieve happiness and benefit in both worldly and religious life.¹⁷

Conclusion

The concept of national defense in the book *al Difa' 'an al Wathan min Ahammi al Wajibati 'ala Kulli Wahidin Minna* has principles and values of nationalism in the concept of national defense, which include: Strengthening unity, integrity, and brotherhood; maintaining security and adhering to the five principles of the Five Pillars of Islam; protecting religion, life, intellect, lineage, and property; instilling a love for the homeland and a sense of service to the homeland in all generations, especially the younger generation. And Allah knows best.

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¹⁷ Muhammad Said, *al Difa' an al Wathan min Ahammi al Wajibati 'ala Kulli Wahidin Minna* (Kediri: Mujtaba, 2016), hlm. 38